

...mad is ... the Apostle of Allah and the Seal of the Prophets ..."—Holy Qur-ān, 33 : 40
 "There will be no Prophet after me."—Muhammad.

The Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

XXV]

JAMĀDA'L-UKHRA, 1356 A.H.
 SEPTEMBER, 1937 A.C.

[No. 9

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

VOL. XXV.]

JUMADA'L-UKHRA, 1356 A.H.
SEPTEMBER, 1937 A.C.

[No. 9.

A DECLARATION

I, (Mr.) Theophil T. Carlos Shubairu, of Aba, Nigeria, do hereby faithfully and solemnly declare of my own free will that I worship one and only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus and others, and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-un-Rasul-Allah

(There is but one God (Allah) and Muhammad is God's Messenger.)

(SD.) ABDULLAH SHUBAIRU.

ISLAM—A MESSAGE OF PEACE

BY C. A. SOORMA

(Continued from Vol. XXV, Page 289.)

CHAPTER III

THE CALL

When Muhammad was about 40 years old, he used to be a constant visitor to the cave of Hira, near Mecca. Here in solitude he would ponder deeply on the mystery of creation trying to understand a little of the Mighty Power that governed the great Universe by immutable laws. During one of his such visits, while in blissful communion with the One on High, he heard a mighty Voice calling upon him "TO CRY."

Muhammad said: "What shall I cry?"

Came the answer:

"Cry (read) in the name of your Lord Who created.

He created man from a clot. Read and your Lord is most Honourable Who taught to (write) with the pen. Taught man what he knew not. Nay: man is most surely inordinate" (Holy Qur-án, Chapter XCVI: Verses 1—6).

The effect of this Call on Muhammad was so profound that he felt as though the words had seared his very soul, as in fact they had. A great trembling came upon him, and he, therefore, hastened home and sought his wife, the aged Khadija. To her he related this most singular experience thus:

"O Khadija! What has happened to me. . . .

He of whom one would not have believed it (meaning himself) has either become a soothsayer (*Kahin*) or one possessed . . . mad!"

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To this, Khadija replied as follows:

“God is my protection, O Abul Qasim (a name of Muhammad derived from one of his sons). He will surely not let such a thing happen unto thee; for thou speakest the truth, dost not return evil for evil, keepest faith, art of a good life, and kind to thy relations and friends. And neither art thou a babbler in the market-places. What has befallen thee? Hast thou seen aught terrible?”

Muhammad replied “Yes,” and then he related to Khadija the substance of “THE CALL” which he had received a short while ago. When she heard his explanation, she addressed him thus:

“Rejoice, O dear husband, and be of good cheer, He, in Whose hands stands Khadija’s life, is my witness that thou wilt be the Prophet of His people.”

Khadija’s calm assurance did much to restore peace of mind to Muhammad. But she did not stop there. Immediately afterwards, she went to her cousin, Warqa-bin-Naufal, who was well known as a man learned in the Scriptures of the Jews and the Christians. He was old and blind. To him she related in detail what Muhammad had told her and of her own belief in her husband’s sincerity and truth. When Warqa-bin-Naufal heard this, he exclaimed in his eagerness:

“*Quddusun ! Quddusun !* It is holy! It is indeed holy! Verily this is *Namus-al-Akbar* (i.e. Divine Messenger) who came to Moses and Jesus. He will be the Prophet of His people. Tell him this. Bid him be of brave heart.”

A short while after, Warqa met the Prophet in the streets of Mecca. It is one of the most significant epochs in the life of the Prophet, for what Warqa told

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him then became one of the guiding principles of his life. Said Warqa to Muhammad:

"I swear by Him in Whose hand Warqa's life is. God has chosen thee to be the Prophet of His people; the *Namus-al-Akbar* has come to thee. They will call thee a liar, they will persecute thee, they will banish thee, they will fight against thee. Oh, that I could live to those days! I would fight for thee."

Then Warqa, the blind and the aged, kissed Muhammad on the forehead.

How true, how prophetic were Warqa's words, will be clear from the following chapters.

In the meantime, let us pause here for a moment and ponder on the significance of the Great Call that came to Muhammad. In the first place, the Call had come to Muhammad when he was on the threshold of middle age. He was not a raw, callow youth, easily carried away by his feelings. Throughout his life, Muhammad had been noted for his sincerity, truthfulness and purity of character. He was not one who could be led away by anything.

In the second place, God had so willed that Muhammad should experience and learn the hidden message of Nature which we know he did, for had he not absorbed eagerly all that Dame Nature could teach him?

In the third place, it is highly significant that Muhammad should *first seek his aged wife Khadija* and tell her of *the Call* that had come to him. What does this signify? What message can this episode in his life convey to us? In my opinion, by this act, the Prophet of Islam once for all raised the *spiritual* status of woman on a place of absolute equality with man. He had conferred on woman the highest honour which man can

ISLAM—A MESSAGE OF PEACE

bestow on her, namely, as a cherisher and companion of man. Muhammad could have gone to his venerable old uncle, Abu-Talib, who had been a father and mother to him and to whom he was so devoted. He could have seen Ali, his beloved cousin, who honoured him more than anyone of his age. But he does neither. Straight to his aged wife Khadija goes Muhammad, straight to the arms of a *woman* went he; thereby laying down for us an example worthy of adoption. In all the social turmoil of this age when man and woman are actually at daggers drawn, each blaming the other for not possessing what they consider to be theirs by birthright, thus forgetting the place and duties which Nature had assigned to them, the picture of this middle-aged man overcome with the immense significance of the Call received by him, seeking courage and comfort from a *woman*, comes as a refreshing breeze from the dim recesses of the past driving away the cobwebs from our eyes, and bitterness from our hearts. Would to God that humanity could learn anew this message of the unity of man and woman, each being a complement of the other!

In the fourth place, it is quite clear that in the ancient Scriptures of the Jews and the Christians, the advent of a Deliverer had long been foretold. What Warqa-bin-Naufal had said was quite true.

In *Chapter LXI: Verses 5-6* of the Holy Qur-án, we find the following significant passage:

Verse 5:

- (a) "And when Moses said to his people: 'O my people! why do you give me trouble? and you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their heart turn aside, and Allah does not guide the transgressing people.' "

Verse 6:

- (b) "And when Jesus, son of Mary, said: 'O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an apostle who will come after me, his name being Ahmed,' but when he came to them with clear arguments they said: 'This is clear enchantment.' "

It must be noted that *Ahmed* is also one of the many names of the Prophet.

Let me now place before you the prophecy relating to the advent of the Holy Prophet as contained in the Bible.

I reproduce the following from *John, Chapter 16: Verses 12-14*:

- (a) "I have yet many things to say unto you, but ye cannot hear them now.
- (b) "Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truth: for he shall not speak of himself, but whatsoever he shall hear, that he shall speak; and he will show you things to come.
- (c) He shall glorify me, for he shall receive of mine, and shall shew it unto you."

Compare the above passage in *John* with *Deuteronomy, Chapter 18, Verse 18*, the relevant portion of which is reproduced below:

"I will raise them up a Prophet from among their brethren like unto thee. And I will put my words in his mouth; and he shall speak unto them all that I shall command him, that is to say, there will come a man who will give the same message as I do."

THE QUR-ÁNIC CONCEPTION OF GOD

A comparison of the above texts and a reference to Biblical history clearly establishes, in my opinion, the fact that both Moses and Jesus had prophesied the advent of a *man* who would in the words of Jesus "glorify me," and who according to Moses "shall speak my words and all that I shall command him." How earnestly the Prophet laboured to denounce as utterly false all those calumnies which were heaped upon Jesus and his mother Mary every student of Qur-ánic history knows, and how patiently he suffered indescribable tortures of mind and body to utter once more the "words of Moses" will be clear from the ensuing pages. It will suffice here to state that Warqa-bin-Naufal fully understood what he meant when he uttered those fateful words to Khadija, one sultry day when she went to seek his advice on a matter of extreme importance both to her and to her dear husband:

"Verily this is the *Namus-al-Akbar* who came to Moses and Jesus. He will be the Prophet of His people. . . ."

And, so we are now about to hear what Muhammad the Prophet has to say to us!

THE QUR-ÁNIC CONCEPTION OF GOD

BY THE HON'BLE SHEIKH MUSHIR HUSSAIN KIDWAI
OF GADIA, BARRISTER-AT-LAW

(Continued from Vol. XXV, Page 293.)

As to the comparative excellence and superiority of the Islamic civilization and culture, the writer of these pages made the following remarks on 24th May 1918 at a public meeting called in London "to protest against the disregard by the Peace Conference of the vital questions affecting Islam."

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We are proud of our civilization. It compares favourably with even the most modern civilization. In certain respects it is decidedly superior. Our civilization secured the happiness not only of the rich but also of the poor. Capitalism and dukedoms both were unknown to it. It was based on co-operation, not competition. It eased the natural struggle for existence, not embittered it. It was international, not limited to mere nationalism or patriotism. It preached sympathy and assistance for the weak and the poor and did not prompt the desire to trample them or exploit them. It established universal brotherhood and was not fettered by distinctions of race, colour or country. It brought forward men sober and straight not drunken or deceitful. And above all it taught men to worship one Loving God and not to worship the goblins of gold or the demons of dollar.

As to the arts and science, Europe owes the Muslims a deep debt. Chemistry, by the help of which European nations invented asphyxiating gases and tear-shells to kill their own brothers, was our science. We taught Europe arithmetic, trigonometry, algebra. We founded libraries and colleges. We introduced many medicines, instituted hospitals, even with lady-doctors and nurses, in Europe. It is the admirals of these very Turks whom Europe wants to destroy who taught Europe (Venice was then called the Queen of the Sea) how to organise navies on scientific lines. We invented the compass and the clock. Arsenal, magazine, admiral, are our words which Europe has borrowed, and so are many words of science, astronomy and art.

This superiority of the civilization of Islam over that of Christianity as well as of Bolshevism is due to nothing but to the fact that Islamic civilization is based on the Qur-ánic God-idea. Writes Deutsch: "By the

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aid of the Qur-án the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome, and in as many tens of years as the latter had wanted hundreds to accomplish her conquest; by the aid of the Qur-án, they above all the Shemites came to Europe as Kings, whither the Phœnicians had come as tradesmen, and the Jews as fugitives or captives. They came to Europe to hold up, together with these fugitives, the light to humanity; they alone, while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy, medicine, astronomy, and the golden art of song to the West as to the East, to stand at the cradle of modern sciences, and to cause us late epigoni for ever to weep over the day when Granada fell."

Anatole France writes in his "La Vie en Fleur":

"The most tragic event in history is that of the battle of Tours when the science, the art, and the civilization of Arabia fell back before the barbarism of the Franks."

Up to this day a true Muslim can walk with a superiority complex and an erect head in the streets of Paris or of London as in those of Moscow or Leningrad unpolluted by the evils with which the modern materialistic civilization, Bolshevik or Christian, has impregnated those places. He will look down with contempt on the drinking booths, the gambling dens, the street solicitations and the prostitution hovels in Christian Europe or in Bolshevik Russia. He will be justified in "taking airs" with a high head at both the places.

The truth is that the Islamic civilization based on the Qur-ánic God-idea reached a standard which was far higher than that of any civilized nation known to the East or the West. Just as honest Westerners have admitted this fact so have Easterners. We quote from Dr. U. N. Mukerji of India in "A Dying Race" as follows:

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"The superiority of the bulk of Muhammadans is entirely due to the religious revival and the systematic moral training that they impart to every member of the community." The same author writes further on: "The Muhammadans have a future, and they believe in it. We Hindus have no conception of it. Time is with them—time is against us. At the end of the year they count their gains. We calculate our losses. They are growing in strength, growing in wealth, growing in solidarity, we are crumbling to pieces. They look forward to a united Muhammadan world—we are waiting for our extinction."

The fact is that all thinking peoples, whether non-Muslim Asians or Europeans and Americans, themselves do not put their own civilization as a model now.

Not long ago a Christian European Governor of a large province in India (recently raised to a peerage) said: "I do not know how far America has arrived at the stage of self-criticism but in Europe, at all events, we are increasingly out of love with our own civilization. . . . It (the European civilization) certainly has much also which would have to be purged away before we could commend it as a model to be followed by others."

As regards the American view of the present the *Signs of the Times* writes:

"There is a trinity of evil practices abroad in the world to-day and all of these are hell-bent: Solacious and daring since the war (probably nowhere more than in Bolshevik Russia); the motion picture with its erotic themes and eternally warring triangles; and the lowered moral standard of women as revealed in their dress or lack of it, their increasing use of the cigarette, and their promiscuous familiarities with men as "necking" and "petting parties." . . . These three are increasingly

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with us and they mean deterioration and destruction of Christian society and civilization. Unless they are checked, our history will parallel Rome and those other nations of history whose lust and passion sent them with their wine, women and song to the gates of hell and oblivion."

That the corruption of the society life of America is in no way better than in Europe or in Bolshevik Russia is revealed by the following statistics:

Five million acts of prostitution are being committed every day in America, ninety-eight per cent. of the prostitutes are venereally affected. 225,000 illegitimate children are born annually in New York alone. A million and a half of unborn babies are murdered every year in America! 2,800,000 cases of syphilis are treated annually!

No nation in the East has profited so much by the materialistic and scientific advancement on modern lines as has Japan but even the Japanese nation has got disgusted with the Western civilization.

One of the causes of the dismal tragedy on 25th February 1936 in which eighty persons, including several ministers, were murdered was the dissatisfaction of the young Japanese with "the Western fashion, notably dancing, cinema and dress, corrupting Japanese youth."

It would be better for the Bolsheviks to follow Islam in respect of their culture and civilization also, as they have done in several other respects mentioned in Part I of this book.

Islamic society and civilization had not only a high moral tone, they also had a communistic structure of great beneficence and just as their being based upon the Qur-ānic God-idea was responsible for their culture and civilization being refined, moral and spiritual, so the

same basis was responsible for carrying their communism to the most high level and character.

The best qualification which made Muslims fit for a communistic society was:

"They prefer others before themselves though poverty may afflict them and whoever is preserved from the covetousness of his own soul; those only shall prosper." LIX: 9.

It was the conquest over egotism and a regard for the whole of humanity that made every individual Muslim voluntarily and instinctively a communist. No force, no compulsion, was needed as it had been found necessary by the Bolsheviks for bringing Russian Muzhiks (peasants) to Kolhoz (collective farming) or for removing the covetousness of individuals for property and money. While the Bolsheviks are trying to break up the family system itself and expect thus to induce people to give up their natural affections for their own relations so as to accept strangers as partners, Islam, because the pivot of all its reforms was the Qur-ânic God-idea, *enlarged the family circle to its greatest limit* so that a Muslim included in his family all humanity; in fact all the creatures of God. Thus no stranger was left—*all became brothers*. The fundamental principle upon which this grand communism, this universal brotherhood equipoised itself was: "*All God's creatures are His family and he is the most beloved to God who trieth to do most good to God's creatures.*" This was the magical formula to make all people, black or brown, coloured or discoloured, Europeans or Africans, Asians or Americans, members of one family tied together with the bonds of brotherly affection as the children of the One and Only Allah—Evolver, Cherisher, Sustainer. Thus was the Islamic Communism based upon the God-idea.

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ARABIA—TO BE RESAVED

BY ABDULLAH PHILBY

[This article is the English translation, with slight omissions, of an Address in Arabic by the famous British diplomat, Mr. St. John Philby, who is, by the grace of Allah, a Muslim now, delivered at a Reception held under the auspices of the Muslim Society in Great Britain, at the Grosvenor House, London, on the 22nd of May, 1937, to celebrate the birthday of the Holy Prophet Muhammad.—Ed., I. R.]

We are gathered together to-day to celebrate the birthday of our Prophet Muhammad, who was born 1,367 years ago according to European reckoning. In those distant days as again now in our own times the Arab peoples were confronted by a grave menace to their freedom and independence. The year in which the Prophet was born has become famous in history as the "Year of the Elephant." And why? An enemy was at the very gates of Mecca—the huge army of the Abyssinians under their General, Abraha, and accompanied by elephants intended to overawe the Arabs who then as now were less well equipped with the paraphernalia of war than their powerful enemies. The Prophet was born in Mecca apparently doomed to subjugation by an imperialistic invader. But the Arabian capital was saved from that fate by the miracle of divine intervention. And many years later, when his mission as the Messenger of God had begun, this important event in Arabian history was celebrated in a famous chapter of the Holy Qur-án. "Have you not seen how your Lord dealt with the people of the Elephant? Did He not confound their knavish tricks? . . ." So the Prophet was born to witness the rescue of his city by the intervention of Providence. And he lived his long life of 62 years to serve the cause of his country, Arabia, and to recall his people, the Arabs, to the service of their God from which they had long gone astray. It was not a new religion that he founded or sought to found. It was only the old religion of his people's ancestors that he struggled, successfully, to revive—the religion of

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Abraham, the Arabian patriarch, the fount of the three great religions which dominate so large a part of the world to-day—Islam and Christianity and Judaism. The danger that threatened Arabia in the year of our Prophet's birth passed away. The Arabs went from strength to strength. Exactly 1,300 years ago they occupied Palestine and Syria. Their great empire rose to its imperial climax and died away.

And now again we find in our times a renewal of the menace which confronted Arabia nearly 14 centuries ago. The new menace is indeed of a far more serious character than the old. The greed of powerful imperialistic States hedges in Arabia round about. On all sides the integrity of Arabian territories and the independence of the Arab people is threatened by the encroaching Powers. And the danger is a danger not to Arabia alone but to Islam itself, of which every Muslim must take serious account. And what is that danger? Well, it is exemplified to-day by the problem of Palestine which, as the result of last year's rebellion in that country, is very much to the fore at the present moment. Indeed there are in this room to-day many Arab leaders whose presence in England is entirely due to that problem and who are more directly concerned with that problem than I am. The problem is this. More than 20 years ago during the Great War the British Government solemnly promised to respect absolutely the independence of all Arabian territories and peoples. A little later they made certain promises to the Jews. And when it came to the final reckoning they preferred to fulfil the promises made to the Jews and to break the promises made to the Arabs. They took away the Arab territory of Palestine from the Arabs to make of it a British colony and to plant in it a large and ever growing colony of Jews. That action involved not only a

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breach of promise but a grave injustice to the Arabs which the Arabs have spent the last 20 years in attempting to get rectified—alas in vain.

So the danger that threatens Arabia to-day is not less grave than that which threatened it in the year of the Prophet's birth. And history has at least to some extent repeated itself in the midst of this second danger in that during its incipient stages there was born in Arabia one of the greatest men the country has produced since the birth of the Prophet himself. He still lives—perhaps to save Arabia from its present danger. I do not speak for His Majesty King Abdul Aziz Ibn Saud. I speak entirely for myself as a free man entitled to express his opinions. But I speak to-day in the presence of His Majesty's eldest son, the future King of Arabia, and I say on this solemn occasion of the celebration of our Prophet's birthday that I sincerely hope and pray that His Royal Highness's father, King Abdul Aziz Ibn Saud, the present King of Arabia, will do his duty by all his peoples—for it is his duty as the obvious and recognised leader of the Arabs—to save Arabia from its enemies as the Prophet himself did in his time. May Providence on this occasion also intervene to confound their knavish tricks!

EXOTERIC AND ESOTERIC SIGNIFICANCE OF PRAYER IN ISLAM

BY KHAN BAHADUR HAJI B. M. K. LODI

(Continued from Vol. XXV, Page 301.)

It is the *sincerity* in devotion that wins the Devoted over to the devotee, and links them together. God looks to the sincerity of purpose rather than to its form. God is the Eternal, the Supreme, the Self-Existing, the Self-Sufficient, the Merciful Providence. He therefore sympathizes with, and condescends to accept, even a crude form of worship, be it as crude and innocent as that of an illiterate rustic shepherd of the days of Moses, referred to by Moulana Rumi in his immortal *Mathnavi*—(Book II). The incident was this: One day, entirely oblivious of his flock, overpowered by the thought of God, and thinking that he could find Him in a place of worship close by, the shepherd repaired thither, and began to address God very devotedly in the following words: "Lord," he said, "I would know Thee where Thou art, That, for Thee, I might perform a servant's part; Comb Thy hair, and dust Thy shoes and sweep

Thy room.

Bring every morning milk and honeycomb," and so on.

Moses happened to hear these words, and became angry with the shepherd for his apparent blasphemy, and drove him away. Out of shame, the poor shepherd cried, rent his garment and went his way disheartened. That which followed is the core of the anecdote. While immensely pleased with the address of the shepherd, because it was sincere, God became displeased with the conduct of Moses in reprimanding the shepherd, in disturbing him at his devotion, and in sending him away disheartened. God spoke to Moses in the following

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pungent and touching words, which deserve to be preserved in golden letters:

“Why hast thou from Me,
Driven away My servant who goes heavily?
Not for severance it was, but union,
I commissioned thee to preach, O hasty one!
And hatefullest of all things to Me is divorce,
And worst of all ways is the way of force.
I made not creation, self to aggrandize,
But that creation might with Me communion prize,
What though the childish tongues trip?
It is the heart I see,
If it really loves Me in sincerity.”

What a magnanimous and loving mind of God—The Loving! At the mere reading of the passage the heart is moved and so are the eyes. The incident is but an instance, out of myriads known to humanity, of God's love for humanity in general, and love of their sincere prayer in particular.

The highest form of prayer is not only sincere, but is without *motive*, i.e., without fear of punishment (Hell), without hope of reward (Heaven), and in short, without any request, worldly or spiritual. It is entirely devoted to the love of God, when God takes care of the man—his present and future. A prayer *sincere* necessarily becomes a prayer without motive, and embraces both the worlds. The shepherd prayed only to perceive God in order to serve Him. It is a prayer out of love of God. He did not pray for the prosperity of his flock, the only prop of his livelihood, lest his prayer should become interested and tainted with motive. Allah inspired His Prophet to say: “Whatever reward I might *have asked* of you is yours; my reward is the affair of Allah only” (Qur-án 34:47), and instructed him to “tread the straight path as thou art commanded” (Qur-án, 11:112).

He who works for the reward of Heaven descends to an abject and inferior position of a coolie working for wages in return for service done, while he who works out of fear of punishment, is likened to an unscrupulous servant inclined to work only on a threat or by coercion from his master. Hazrat Ali characterizes the service of the former a "Commercial" worship, and of the latter, a "Servile" worship. No wonder then that God dislikes, as the Prophet has repeatedly pointed out, the "Utilitarian" form of worship, a worship performed with a motive, and that He is pleased with the worship and service which is performed for the sake of His love and for love alone. "A man of God, a *Wali* (Saint) is he who craves for nothing save God"—So sang Sa'di Saint Sufian-ath-thouri who used to address God in the following words: "God, if I worship Thee for fear of Hell, send me to Hell, and if I worship Thee in the hope of Paradise, withhold Paradise from me; but, if I worship Thee for Thine own sake, then withhold not from me the eternal beauty." (Chapter I, "Studies in Islamic Mysticism," by R. A. Nicholson.) There was a saintly woman and Sufi by the name of Rabi'a in Basra, in the eighth century A.D.; she used to condemn him who worked for his own self and for self alone, *i.e.*, for this world, as *effeminate*; him who worked in the interests of his after-life, *i.e.*, with a view to escape from the clutches of Hell and to enter Heaven, as a *born eunuch*; and she calls him a "man, *Masculine*," who seeks God alone and who is neither afraid of Hell, nor hankers after Heaven. To the real lovers of God, their future, whether Heaven or Hell, is immaterial. The pleasure of one, the pain of the other, does not count with them. They are quite indifferent about either. It is not the Heaven and the Hell they look to, but they look to God.

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The fact is that a man of God fulfils his duties for the duty's sake, and never with a motive of "purchasing shares in the other world or opening a bank-account with God," as it was humorously expressed by a certain learned writer. This is the true spirit of piety and devotion in Islam with the devotee, "a moment with God is better than Solomon's kingdom;" to have their being *with* and *in* God, is Heaven, and to be separate from Him is Hell. How eloquently and gracefully is the idea put by the poet Ismail in the following expression:

"That Paradise of Union where Thou art, and not I;
That Hell of separation, where I am, and not Thou."

The "Paradise of Union" is a creation, not of a lifeless or insipid or formal prayer performed with an indifferent and lukewarm heart, but of its inward disposition. It is an unceasing craving of the heart to think of God, and to think often, and to be in constant touch with Him. This is what is called "remembrance of God" (*Zikr*) which is repeatedly mentioned in the Qur-án (for instance:—2:152, 4:103, 12:28, 24:37, 29:45, 62:10, etc.). *Zikr* is conceived to be not only oftener than a prescribed, limited and formal prayer, but wider in significance. It consists of a silent contemplation (*Tafakkur*) as well as an active service. It is recommended in the Qur-án as being the greatest remedy to "Preserve from lewdness and iniquity" (29:45), the most powerful and effective restraint upon sin. Not only that in the constant remembrance of Allah, "the heart finds rest." (Qur-án 13:28.) That it acts as a polish on the heart and removes its rust and dust, is a Tradition of the Prophet Muhammad (peace be on him!).

THE QUR-ANIC THEORY OF RELIGION— A BUDDHIST EVIDENCE

BY MAULVI AFTAB-UD-DIN AHMAD

The Qur-anic theory of religion may be stated as follows:

1. That in their original purity all revealed religions were the same.
2. That all of them equally asserted the Absolute Unity of the Godhead, and the essential need for His worship in Spirit *without the help of any representation*.
3. That the need for the repetition of religious revelation arises out of the fact that the human mind is but too busy in corrupting the pure stream of revelation by its materio-intellectual influence.

According to this theory, therefore, all the founders of revealed religions, including Buddha and Jesus, were as strict as Muhammad in the worship of the One God. They abhorred, as much as Muhammad, that people should confuse them with the self-subsisting Divinity, Whom it was their privilege to reveal to the world by absolute obedience and servitude. Equally abhorrent it must have been to them that people should make their statues out of veneration and should adore them as they should adore the Supreme God in His invisibility. Unfortunately, the chronicles of the times before the advent of Muhammad are so shrouded in mystery and legendary account that it is almost impossible to demonstrate any theory on religion on a historical basis. Nevertheless the discoveries of modern researches give us occasional peeps into real historical facts connected with this matter that go a long way in proving to sceptical minds the truth of the Qur-anic theory. One such discovery is made by a correspondent

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of the *Times of Ceylon*—S. Paranavitana by name. In view of the interesting nature of the discovery I make no apology for reproducing the article in question as published in that paper in its Wesak supplement dated May 4th. It reads as follows:

“In every Buddhist place of worship in Ceylon, as it is also in other Buddhist countries, there is generally an image of the Buddha which, in an equal measure with the dagaba and the bo-tree, is an object of fervent adoration by the pious devotees. Most of these images are of stucco, some are of stone and others of metal. Pious Buddhists also sometimes have a metal image of the Buddha in a shrine room in their homes for domestic worship. In the ritual connected with its worship the same services as one would perform to the living Buddha are performed to the image also. The practice of worshipping images of the Buddha by his followers is very ancient and the average Buddhist takes it for granted that it is coeval with the origin of Buddhism.

Later legends, in fact, narrate how images of the Buddha were fashioned and worshipped in the very lifetime of the Great Teacher, but early Buddhist writings have no references to such images or their worship. The most ancient monumental remains of Buddhism found in India furnish us with evidence to prove that not only were the images of the Buddha unknown to early Buddhists but that there was among them a definite ban against the representation of the Master in his earthly form.

Among the bas-reliefs carved on the railing round the stupa at Bharhut in the State of Bhopal, a monument dating from about the third century before Christ, there are representations of various episodes from the life of the Buddha, and in these, strangely enough, the principal character is not shown in bodily form; but

different symbols, such as the footprints, indicate his presence.

One bas-relief, for instance, is explained in the label, written in the script and language which prevailed there at that time, as representing the adoration of the Buddha by King Ajatasatra. The carving shows us a king with his entourage in an attitude of adoration, before a throne which, however, is vacant but for a pair of footprints. The same state of affairs is found in the bas-reliefs at the great stupa of Sanchi, not far from Bharhut.

This avoidance by the early Buddhists, by not representing the Master, was not confined to scenes depicting him after the Enlightenment, but also applied to those depicting him when he was yet an ordinary mortal. For at Sanchi is a bas-relief depicting the departure from home of Prince Siddhartha, the Buddha-to-be, to adopt a hermit's life. The Prince, according to the story which is well known, left home riding a horse and followed by a favourite attendant, in addition to hosts of heavenly beings.

The bas-relief at Sanchi shows a horse followed and preceded by a large entourage of heavenly beings leaving the city gate, but no rider is shown on horseback.

Not only in the matter of the representation of their Master, but also in the depiction of the human form in art. *Buddhism, in its earliest phase, seems to have been almost as puritanical as Islam.* For it is stated in the Vinaya, the disciplinary code of the Buddhist Church, that once during the lifetime of the Buddha, certain monks had imaginative drawings of men and women painted on the walls of a monastery and when this was reported to the Master, he forbade such practices, allowing only the representation of wreaths and creepers to adorn the walls of the viharas.

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The earliest images of the Buddha are found in the North-Western Frontier of India and Afghanistan—in the land known in ancient days as Gandhara. They date roughly from the beginning of the Christian era and bear unmistakable evidence of Hellenistic influence.

The north-western regions of India had from the earliest times been subjected to various foreign invasions and the Indian culture prevailing there had been much influenced by the various cultures of these foreigners. They formed part of the dominions of the great Persian empire and, with the fall of that power, were subjected to an incursion by Alexander of Macedon. When the armies of Alexander retired from India after the death of that conqueror, these regions were incorporated in the great Indian empire of the Mauryas and with the crumbling down of that power, princes of Parthian and Greek origin held sway over these parts. The neighbouring kingdom of Bactria was ruled by Greek princes.

About the beginning of the Christian era these regions were conquered by a tribe of Turkish origin called Kushanas who became converted to the Buddhist religion. One of the Kushana emperors, the well-known Kanishka, was a great patron of Buddhism and is considered by the northern Buddhists as a second Asoka. Under the rule of the Kushanas Buddhism flourished exceedingly in these parts and large numbers of Buddhist monasteries and stupas were built during the period. And for the embellishment of these religious edifices, the services of the Greek artists, who had settled down in India as a result of the earlier conquests, were requisitioned and they have produced an abundance of sculptures, a few in the round but mostly in bas-relief, which are in a somewhat debased style of Hellenistic art. Though in technique and style these

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sculptures are Greek, in subject matter and purpose they are thoroughly Indian and Buddhist. This school of art is therefore referred to as Graeco-Buddhist or Indo-Greek.

Images of the Buddha are found in large numbers in Graeco-Buddhist art, some in the round and others in reliefs depicting scenes from sacred legends. The earlier images bear more traces of the Greek influence than the later ones and some archæologists are of opinion that the Greek artists took the statue of Apollo as a model in fashioning the first images of the Buddha."

I need not quote any further from the article in question, which is indeed full of interesting historical details relevant to the case. It is enough for our purpose to know that the representation of the human form in art was categorically forbidden by Buddha, not to speak of this indulgence in representing him for purposes of adoration or worship. Who knows but a further research in history would show that the sage of India also upheld the doctrine of the Divine Unity in precisely the same way as did the Prophet Muhammad. Neither will it be a surprise to a Muslim if unbiased researches in the early history of Christianity prove that what is true of Buddha was equally true of Jesus, namely, that he denounced the pagan tendency of portraying human figures. As for the Unity of the Godhead, even the interpolated records of his utterance, as found in the four Gospels, have ample material to show his enthusiasm in that principle.

There is one thing in the finding under discussion above that is of more than passing interest to the student of religious history. It is that the Greek paganism has been responsible for the corruption of Buddhism in the same way as it has been responsible for corruptions in the simple religion of Jesus, the Jewish Prophet.

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Incidentally, facts like these should set athinking such of the sceptics as rely too much on the existing history for correct data on the growth and development of the religious sense in man. If one prizes facts more than fancies, one is inclined to believe that principles based on the authority of the Qur-ánic revelation are a far more reliable guide in this matter than the "records" that pass for "history" in our own times.

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By W. B. BASHYR-PICKARD

My brothers and sisters, I may say that the subject before us this evening is one of vital importance, not only to those of us who are here present, but to millions of humanity. The adherents of Islam (the Muslims), we are told, number some 235 millions,² these being grouped for the most part in Asia; but now, I submit, having regard to the future, that Islam is not simply an oriental religion, a religion arising in, and suited only to, the East, but that Islam is a world religion: and the very simplicity of Islam makes this clearly demonstrable.

La ilaha ill' Allah. There is but one God. This means that He, Who is Lord of the East, is also Lord of West; and that He, Who is Lord of the West, is also Lord of the East. Islam is submission unto this One only Lord. Therefore, alike in the West as in the East, there can, in fundamental Truth, be but one religion; and, as the Prophet Muhammad was the latest exponent of this religion of submission unto one God, the latest Prophet unto whom by Divine Grace this message was delivered, it must needs be that the Divine Message, as delivered unto Muhammad and still remaining to-day

¹ A lecture delivered at an open Meeting of the Muslim Society in Great Britain.—Ed., I. R.

² This is the Christian estimate. The Muslim estimate is over 400 millions. A recent computation puts it at 600 millions.—Ed., I. R.

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incorrupt, even the Holy Qur-án, must be the living guide alike for the West as for the East.

Now although essential Islam is the greatest blessing for all nations, and amongst them the British Empire and England, there are certain obstacles and occlusions, which have arisen in the path of Truth, hampering and obscuring the natural, healthy life of Truth. I refer, of course, to prejudices and misunderstandings, rather than to deliberate misrepresentations. And, as I regard the case, it appears natural to me that such prejudices should have arisen; for, however whitely and clearly the light may shine, if it be viewed through a coloured glass, whether red or green, lo! they say: "The light itself is red!" or "The light itself is green!"

Now in the eyes of the crusaders, engaged in red warfare, the light of Islam may well have appeared red: and, consequently, the aftermath of the crusades would be the birth of a prejudice against Islam, that Islam was red and barbarous.

Similarly, from different fields of contact, widely scattered through the world, the white light of Islam may well have appeared greenish, when viewed through Christian glasses, for Divinity belongeth unto God, and there cannot be a man-god, a prophet-god. These things are far from the Majesty of God. *La ilaha ill' Allah*. There is but One God, only to be served, only to be adored.

Consequently, if we find most early accounts of Islam reaching the general public through Christian glasses, we cannot expect to find the exact truth. I would say that it is an impossibility for one who looks through a green glass to see a white light whitely. Let this point be duly considered.

So, then, the cause of Islam in England does not, shall we say, start from scratch, but from a prejudicial point of handicap somewhere behind scratch.

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Does this matter? I should say that certainly Truth will win! I cannot see any other possibility! It may be a question of time. What matters time, when eternity lies before us? And, while truth will endure for eternity, surely falsehood is a vanishing thing!

It comes, then, down to this: Islam (the religion of submission unto One God) will win, and we must bear our part in the struggle, as we desire our share in the victory.

Let us now, therefore, consider some desiderata, some active requisites of Islam in England; for the purpose of this paper is more to open up the field of possible action than to make any exhaustive statement, whether historical or otherwise.

Now the *first need* of Islam in England would appear to be *propagandist*, a representation of true Islam to English people, a combating of deep-rooted prejudice and long-standing ignorance and misinformation.

Happily this first and foremost need is met, to a very large and to a very creditable extent, by the activities of the community of the Shah Jehan Mosque, Woking. These activities we must aid and supplement.

Passing, then, to the *second need* of Islam in England, I would say that it was *to consolidate and to stabilise* the results of successful propaganda, by the Grace of God, whether from Woking or from elsewhere, whether the fruits of organised propaganda, or of individual effort, or in whatever way truth may be spread.

Now here we enter upon new ground, for I submit that, strictly speaking, this field of activity is outside the normal province of the activities of the Shah Jehan Mosque. How are we to stabilise Islam in England? How consolidate the position won?

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In part this need is being met, though not adequately, by the Muslim Society in Great Britain. To consolidate and to stabilise, we must have something in itself stable and reliable, and, with all due deference to, and appreciation of, the very hard work already done by the Muslim Society in Great Britain, I would suggest that, without interfering with the expansion of the Society in question, some additional aid is required to consolidate Islam in England and to insure its progress and development on the best lines.

Let me, with your permission, now place before you in outline, for your consideration, what I would suggest as the best manner of meeting this very real need.

I would suggest that a body be established for the direction, fostering and safeguarding of Islam in England, such body to be designated as the "*Council of Islam in England*." This Council, from its composition, would both be advisory and authoritative, and to this body all questions arising concerning Islam in England would naturally be referable. The Council of Islam in England would fulfil functions to some extent similar to a Parliament, and to some extent similar to a League of Nations. If I have not greatly elaborated my description of the activities of this *Council of Islam in England*, it is because I imagine that my hearers are probably of themselves well able to make up for any omissions of mine in this respect.

Now, as to the composition of this Council of Islam in England, one of the chief qualities of which must be stability, I would tentatively suggest the following: That each of the London Legations of Islamic countries should designate one member from their legational staff to represent them at all Council meetings and deliberations. Thus would be represented

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Saudi Arabia, Iraq, Egypt, Turkey, Afghanistan and, of course, a representative for India should be designated.

In addition to delegates from the Legations and from India, the Woking Muslim Mission should, of course, be represented and also the authorities of the London Mosque (Melrose Road). The Muslim Society in Great Britain might well send a delegate, and there may be other useful and desirable members, who should be designated, and other institutions that should be represented, which, in making these tentative suggestions, have not as yet been specified by me. It is the idea of the *Council of Islam in England*, with which I desire to familiarise you rather than with the exact details of the Council, its composition and its activities.

The *Council of Islam in England* would thus have a stability of composition; for, though, naturally enough, the actual personnel would change from time to time, the bodies represented would still be the same (*i.e.*, the Legations, the Mosques, etc.). Hence, with such a body, it should be possible to pursue a steadfast policy for the benefit and advancement of Islam in England, not subject to continual fluctuations and reversals of purpose and programme, which things are so harmful to steady progress.

The *Council of Islam in England* would, naturally enough, manage its own internal affairs, appoint its own Chairman, call its own meeting, provide its own Agenda, and decide, after due deliberation, what would be the best means of carrying out its own decisions and policy.

As to finance: Administration expenses should not be heavy, while, for the carrying out of any particular project, the Council would be in a position to make weighty appeal in the right quarter; for assuredly Islam is affluent.

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Before proceeding further, let me briefly recapitulate. In considering the needs of Islam in England, we have mentioned that the *first need is propagandist*; and we have alluded to the praiseworthy activities of the Woking Mosque in this direction.

The *second need* we found to be *for consolidating*; and it was suggested that the best method of consolidating Islam in England is to be found in the creation of a *Council of Islam in England*—a deliberative, representative, authoritative body, similar in some respects to a Parliament or to a League of Nations.

Now, passing on, we would submit that a *third necessity* for Islam in England is the creation of some communal Islamic life, a *Muslim Community*, dwelling together, living and working together, instead of, as at present, a few stray individual Muslims, scattered amongst millions of adverse, hostile, prejudiced, indifferent non-Muslims, who, by the pressure of numbers and arrangement of details of existence, make Muslim life not only difficult, but solitary: for the path of Allah is not the path of the ignorant or the indifferent.

I well know that this question is very, very difficult, but I hold that Muslim companionship, Muslim society of one Muslim with his brother Muslims, would immeasurably strengthen the tone and vitality of Islam in England.

Now how is this *Muslim Community* to be formed? I say that the first step is to get its desirability clearly recognised. For a community to spread, the first step is for a community to exist. Consequently let us form a *Muslim Community in England*. Choose your ground! Where will you start this Muslim Community? There are one or two obvious suggestions; the first

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that occurs is "Woking." Let as many Muslims, as can, live in or near Woking! A second suggestion is "in London." Let there be a *Muslim Community in London*! Where shall this be? Well, an obvious suggestion is "in the vicinity of the New London Mosque (the Nizamiyyah Mosque)." You say, "the Mosque is not yet built!" Hasten, then, the building of the Mosque, so that corporate Muslim life may commence! so that, at last, a Muslim Community (not dependent upon occasional meetings and lectures and a sprinkling of ceremonial festivals), a real living *Muslim Community* amid the companionship of daily life may arise without longer delay and may flourish and may prosper and may extend!

This brings me to the *fourth necessity* of Islam in England, which is the establishment of a *Mosque* in or near the centre of London.

I wish to emphasise this point very strongly, and to point out that the protracted delay in establishing this London Mosque is definitely deleterious, definitely harmful, to the cause of Islam. ¹

Having thus brought forward four strong and urgent needs of Islam in England, let me proceed to some general remarks, bearing upon this same subject and throwing some light upon inherent difficulties.

First of all take the language difficulty. The Qur-án is in Arabic. Why is it in Arabic? To make it a clear guidance to the Arabian Prophet Muhammad and to the Arabian nation to whom it was delivered. Is not this very circumstance put forward as a great merit, saying: "A perspicuous book, an Arabic Qur-án," *i.e.*, not hidden or couched in any foreign language, but

¹ On the afternoon of Friday, June 4th. His Highness Prince Azam Jah Bahadur of Berar, the heir-apparent to His Exalted Highness the Nizam of Hyderabad, Deccan, India, laid the foundation-stone of the long-anticipated Nizamia Mosque, on the site bought for the purpose in the year 1930, in Mornington Avenue, West Kensington.—Ed., I. R.

given in Arabic so that the Arabians can readily understand its message. Now it seems to me that, for the Islamic message to reach home to the hearts and intelligence of the English people, it must be given clearly and intelligibly in good English. The steps of the process should be, first, the essential message of Islam delivered clearly in good English to the hearts and minds of the English people. Afterwards, those of the English who embrace Islam may readily take up the study of Arabic, and thus make themselves more proficient in religion. But it is clearly evident that the only way for Islam to reach the vast majority of the English people is through clear and good use of the English language.

The same method would, I hold, be equally necessary for Islamic appeal to any other nation, whether French or Chinese or West African. By all means let Arabic remain the language of religion, but I ask you to consider how far Christianity would have spread had it remained only available in Hebrew or in Greek.

Now as to English translations of the Holy Qur-án: There are several, and I would say admirable translations of the *whole* of the Qur-án available in English (Sale, Rodwell, Pickthall, Muhammad Ali, to mention only a few), but to place one of these complete translations in the hand of the busily engaged modern worker (as most of humanity in England would 'seem to be) gives, in most cases, I submit, only a very unsatisfactory result, because, for a first reading and for a first acquaintanceship there are a very large number of verses which have no immediate appeal to the modern reader, and, without direction, he is apt rather to lose himself, finding, indeed, certain great truths but encountering, on the other hand, much that for the immediate moment has no direct message to his everyday life.

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Therefore I would suggest that what is needed is, not exactly a book of Selections from the Qur-án, but rather what I might term a "Manual of the Qur-án for English Readers" or, if you like, "An Introduction to the Holy Qur-án," which introduction should contain correct quotations in English from the Qur-án, giving the essential message of Islam clearly in the translated words of the Qur-án, with very brief and clear illustrative notes. This work is, I think, essential; for I do not find that, if the first acquaintance of the Qur-án by any person is that of the full and complete English translation (whether with or without notes), there is an immediately satisfactory result. The little time available for perusal must to some extent be spent over passages not immediately relevant to the case in hand, and this is, of course, a difficulty and an obstruction that should be removed from the path of the spread of Islam.

Further to support this view that I have outlined of the necessity of a brief Manual in English of the Qur-án, a brief guidance to the first steps upon the path of Islam, may I remind my hearers that the Qur-án itself was not delivered unto the Holy Prophet complete and entire, but section by section relevantly according to the needs of the situation and time. Wherefore to repeat this process in a way beneficial to the English reader would seem to be very appropriate, laudable and helpful.

I would, therefore, suggest that an "Easy Manual of the Qur-án for English Readers" should be drawn up and circulated amongst the many thousands to whom the Qur-án is still but a word for an unknown book.

Another suggestion that occurs to me is that there might be instituted annually, in the same month of each year of the Islamic Calendar, a *Muslim Conference* in London or elsewhere, probably in London, for the discussion of Islamic subjects and Islamic progress.

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Part of the conference might well be mainly theoretical, dealing with religious questions and the other practical, dealing with questions of the everyday life and welfare of Muslims visiting or resident in London. There might be one or two set papers or addresses and ample time for discussion, whether formal and collective or individual and informal. Possibly once in every two Islamic years would be sufficient for the present purposes of such a Conference upon Islamic subjects and Muslim welfare. I merely bring the suggestion forward as a possibility.

Now, in conclusion, may I say a few words of warning upon the manner and method of the advancement of Islam in this country.

To begin with I would say that, having for some years observed the reactions caused by Islamic propaganda, I should like to emphasise one point very strongly, and it is this. It appears to me to be a matter of evident human psychology that the whole question of Islam is judged, not by a calm unbiased consideration of its intrinsic truth and merits, but (and this is the essence of the matter) upon the actual standard of conduct maintained by those who profess Islam. I mean, of course, by the conduct of the Muslims themselves.

Now, while this is an incorrect standpoint of judgment, it is, I may state, a practical psychological fact, and I must emphasise the fact that the shortcomings of Muslims are harmful to Islam, and cause Islam itself to be lightly considered.

In brief words the attitude I find prevalent is, "If we find the Muslims unreliable, we will not trust Islam. We judge Islam by the conduct of the Muslims."

So I would say, in conclusion, let every Muslim realise this position, and redouble his efforts to show himself thoroughly reliable, indeed a true follower of Al Amin!

May peace and the blessings and aid of Allah be ever with you!

CORRESPONDENCE

LILLESALL ROAD,
MORDEN,
SURREY.

DEAR SIR,

I am an Englishman, age 33, of no religious denomination, and am desirous of learning more of the good Muhammad and embracing the Faith.

Would you kindly advise me the best way to do this, and please let me know the nearest place of worship for that religion to the above address, and also of a similar place in the City of London.

Most honourable gentleman, I thank you in anticipation of a reply in due course.

Yours very truly,
Louis B. Langley.

ST. BUDEAUX,
PLYMOUTH.

DEAR SIR,

I have become very interested in your Faith of late. Could you please send me a copy of the Qur-án and any other literature that would be of interest and oblige.

Yours truly,
H. Hare.

FELIXTOWN ROAD,
IPSWICH.

DEAR SIR,

I am anxious to read some modern works on Islam, and your name has been given to me as one likely to be able to furnish me with authors and titles.

Thanking you in anticipation.

Yours truly,
S. J. Gardner.

ALEXANDRIA.

THE DIRECTOR,

THE WOKING MUSLIM MISSION.

DEAR SIR,

I am writing this letter to express my high admiration of the founder of your great establishment, the late Khwaja Kamal-ud-Din. I am an Egyptian Capt., who has read "Islam and Civilisation" by the great man. Owing to the great pleasure that I have got after reading this high philosophy, I wish to know more and more about Islam, which, according to the sayings of some English thinkers, may be the future religion. But from another point of view I wish to study this. Tell me what is the method or the way to have a good study of this high philosophy.

Secondly, I believe that the best translation of the Qur-án is that offered by M. M. Pickthall. So please give me a good chance to have a volume of that translation. Give me also and always full information and details about the history and work of your glorious Mission.

I remain,
Yours truly,
G. SAAFAN.

NOTES AND COMMENTS

Christianity and Christian Civilization

It is interesting to note that, while a section of English Christians, both laymen and clergy, led by such outstanding personalities as Canon Dick Sheppard and Mr. George Lansbury, are trying to Christianise the policy of Great Britain as far as warfare is concerned, or at least to prove to the world that to British Christianity the preaching of the Sermon on the Mount has not been an unredeemed hypocrisy, a great intellectual like Professor A. Canney, Emeritus Professor of the Semitic languages in the University of Manchester, should upset this well-meaning movement by a few outspoken statements on the subject. His letters, published in the *Daily Telegraph*, beginning with its issue of March 29th, have made Christian minds uneasy, as the large number of protests published in that paper show. The Professor's statements, however, refute all challenges. He says for example:

"New Testament or Gospel principles, except in Convents, have never been consistently adopted. To ask people to adopt them is to ask them to turn their backs upon modern civilization."

In the course of another letter, he makes the point still more clear. He writes:

"It is notorious that the Christianity which we profess on Sundays is different from the Christianity which we practise for the rest of the week. Our week-day Christianity is, in a large measure, the Christianity of a so-called Christian civilization, which among other things, has not accepted the pacifism of the Gospels Christian civilization does not seem to promote pacifism. On the contrary, it tends to promote warfare of one kind or the other. In India, for ex-

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ample, so-called converts are converted not so much to the quietism and pacifism of the Gospels as to the type of civilization called Christian, which makes them less long-suffering than they were before, and encourages them to fight for nationalism. . . . Christianity, as a religion, confronts with higher ideals a type of Christianity which is identical with modern civilization and is necessarily more concerned with practical realities."

To all judicious minds, there can be no reply from the orthodox quarters to these clear and challenging statements.

We should, nevertheless, like to point out to the Professor that Christianity was nowhere, and at no time, applied to the affairs of men, not even in the Convents. We should bear in mind that, carried to its logical conclusion, the principle of "resist not evil" will mean that we should not take any steps to protect ourselves from any injurious thing, or force, physical or moral, and this would mean nothing short of courting death—physical and moral. It is also well to bear in mind that *any idea that comes to the mind or strikes the faculty of imagination is not on that account an ideal!* An ideal, to be real, must conform to, or be in line with, the fundamental laws of Nature. To take but one example; it cannot be an ideal to eat through the nose, to speak through the ear or to strive to walk on the hands. Seen from this point of view, the so-called Christian ideal of absolute pacifism, and many others like it, are simply not entitled to be designated "ideals," and they should, at best, be treated as pieces of perverted sentimentalism produced by the devil. That this is so is proved by the fact that the more this so-called idealism has been stressed, the more people under its influence have been brutally aggressive.

Transition of a valued brother in the Faith

Death took place in the physical body of Count Al-Mamun Eduardo Gioja in London at 4 a.m., on Sunday, the 30th May. *Inna lillahi wa inna ilaihi rajeun.* The Imam of the Mosque, Woking, leading, the *Salatul Janaza* was said at the private station of the London Necropolis Company. Among the notable people who attended this sad ceremony were His Excellency Shaikh Hafiz Wahba, the Saudi Arabian Minister, and His Excellency Ali Muhammad Khan, the Afghan Minister. The mourners then travelled by the Necropolis Company's special train to the Muslim cemetery at Brookwood where the body was solemnly buried at about 1-15 p.m.

Count Gioja was Italian by nationality. His family was in active sympathy with the Italian reformation movement, associated with the celebrated names of Mazzini and Garibaldi. As a result, his family was the victim of the fury of the established order. It belongs to the higher circles of modern Italian society, being in close friendship with such celebrated families as that of the Marconis. Brought up in such a family, the Count was early drawn, as a passionate student of the art of painting, towards the sublimity of Islamic culture. This cultural appreciation gradually grew into a spiritual love of the Faith, which intensified as the days passed, till, in 1935, he openly declared his faith in the religion. He gave his reasons for this change of faith in the course of an article in the September 1935 number of the *Islamic Review*. Although he died at a mature age, his benevolent appearance will be missed by the Muslim brotherhood of Great Britain and particularly by the Woking Mosque staff, to whom he was very devoted. We hasten to offer our heartfelt condolences to the deceased's daughter, Begum Armida Hamid, and to others of the bereaved family. May his soul rest in peace! May his life and example serve as a seed to the tree of Islam in Italy!

WHAT IS ISLAM?

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM: THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Pre-measurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All

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the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead-letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is incapable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

DEAR BROTHER-IN-ISLAM,

Assalam-o-alaikum.

The Zakat is generally calculated and distributed by the Muslims in the sacred month of Rajab. If the Zakat may properly be collected and used, it would meet our various needs. Great stress has been laid by the Holy Qur-án and the Prophet (May the peace of Allah be upon his soul) upon the institution of Zakat, and the Book lays down some eight objects to which Zakat should be applied. The sacred words are :—

“ Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the wayfarer : an ordinance from Allah ; and Allah is Knowing, Wise.”— (Holy Qur-án, 9 : 60).

Among the eight items of expenditure of Zakat explicitly mentioned in the Holy Book, one item is the wages of “ the officials appointed over them ” which clearly indicates that the Holy Qur-án requires the Zakat to be collected in the Bait-ul-Mal. The Holy Words show that 3/8th of the Zakat, *i.e.*, 3rd, 4th, and 7th items should go towards the propagation of Islam and its defence against enemies, and to this we should like to invite your attention particularly. Propagation of Islam is the greatest national need of the Muslims all over the world. It is much to be deplored that one finds over and over again instances of missionaries and other Christian teachers wilfully misrepresenting our Faith to the World. The Holy Prophet of Islam is being deformed before our eyes. Under the circumstances it would be quite in the fitness of things that a greater portion of the Zakat should be spent on this object, *i.e.*, to put the correct version of Islam before the World. There are good many restless souls in the world who are eager to accept Islam. We can do wonders within a short time if we have enough of money to distribute Islamic literature broadcast. The whole world is thirsting for Islam, if the Muslims were only to make their minds to convey the blissful message of peace and amity to the farthest ends of the world. This can be easily done if our Muslim Brethren should realize the importance of the institution and obey the injunctions of the Holy Qur-án

with regard to the payment of Zakat for strengthening the funds for the propagation of Islam.

Need we say that our Missionary activities at Woking, England, have proved to be most successful of all the other movements that we (the Muslim) have undertaken within the last quarter of a century to serve Islam, while our political activities have been baffled by others. The best way to preach Islam in Europe is dissemination of Muslim literature, and in this respect our efforts so far have met with entire success.

Hence, we are encouraged to place before you the claims of the Woking Muslim Mission, England, on your Zakat. We can say, without fear of contradiction, that this Mission is carrying on the work of the propagation of Islam on the largest scale in the world. The Mission has turned out the most useful and most convincing literature. It has been sending the *Islamic Review* to thousands of libraries in England, America, Africa, Australia, China and Japan, free of charge. It has been publishing thousands of tracts and pamphlets for the furtherance of the cause of Islam and for defending the honour of the Prophet. It has been establishing good many distributing centres for the Islamic Literature all over the world. Its Missionaries have regularly been working in England. We would, therefore, request you to kindly see that when carrying out the commandments of the Holy Qur-án as to the payment of Zakat, a portion is set apart by yourself, your friends and relatives for the Woking Muslim Trust, to be sent to uphold the noble cause of Islam. In case our appeal, based on the accepted principles of Islam, meets with your approval, the money (Zakat) may be remitted to the Financial Secretary, the Woking Muslim Mission and Literary Trust, Azeez Manzil, Brandreth Road, Lahore (Punjab, India).

AZEEZ MANZIL,

Yours fraternally,

BRANDRETH ROAD,

KHWAJA ABDUL GHANI,

Lahore (Punjab, India).

SECRETARY,

*The Woking Muslim Mission and
Literary Trust (Registered).*

[All remittances to be made payable to the Financial Secretary, The Woking Muslim Mission and Literary Trust, Azeez Manzil, Brandreth Road, Lahore (Punjab, India), or to the Imam, The Mosque, Woking Surrey, England.]